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EDITED BY GAMALIEL BAILEY, M. D.—PUBLISHED FOR THE METHODIST PROTESTANT CHURCH, BY J. J. HARROD, BOOKSELLER, BALTIMORE.

## DIVINITY.

*For the Methodist Protestant.*

*O! Lord, revive thy work in the midst of the years.—*  
Habakkuk, Ch. iii. 2 ver.

We shall make these words the foundation of some remarks upon the nature and operations of experimental religion; and, for our purpose it will not be necessary to settle precisely their historical meaning, or the devotional sense in which they were designedly used by the Prophet. The text is commonly understood as embracing a prayer for the special manifestation of divine influence, either for convincing and awakening the impenitent, or for quickening and refreshing the people of God; and accordingly, with any such object before him, almost any minister of the gospel prays in the language of the prophet, "O Lord, revive thy work in the midst of the years."

A revival of religion literally implies a renewal of the Spirit's influence and operations, and a resuscitation of holy and devout feelings and exercises in the hearts of men; and, therefore, in accordance with this view of the subject, when prayer is offered up to God to revive his work, it is plainly intimated that there is a state of coldness or lukewarmness in that section of the church for which such a special visitation of the Holy Spirit is entreated. And true it is, that, not unfrequently, the professors of religion cool down from their fervour and zeal in the divine service; and so have sufficient reason to beseech God, with great earnestness and importunity, to pity and pardon their want of faith and love, to reanimate their languid souls, to cause the light of his countenance again to shine upon them, and to rouse and aid them by his grace in the spirited discharge of their Christian duties. But where the people of God have not thus languished in religious feelings, are conscious that they have not willingly and knowingly neglected the means of grace, but still feel and cherish a constant and sacred delight in the divine service, even in that case, they should be ever ready to supplicate an increase and advancement of the good work in this own hearts, and also to pray that God would give success to his word in enlightening ignorant and erring sinners, and in bringing the impenitent to the acknowledgment and obedience of his truth. For Christians to grow in grace, and go on to perfection, is doubtless a scriptural privilege and duty, else they would not have been so often and so earnestly exhorted in the gospel to make such attainments, to aspire to such blessedness. And equally, in view of the religious and social influence they are to exert, are they commanded to let their light so shine before men, that they may see their good works, and glorify their Father which is in heaven; and equally are they exhorted to pray; that the word of the Lord may have free course, and be glorified.

We will now proceed to notice the *work*, which is the subject of the Prophet's prayer.

It is clear from comparing the Old Testament with the New, and from the use which our Saviour and his apostles made of the prophecies in illustrating and confirming the doctrines of christianity, that there is but one view of true religion presented to man throughout the whole system of revelation. The work mentioned in the words of the text we shall therefore consider in a light wholly evangelical, as the work of God in the soul of man. In this view of it, it is but another name for the kingdom of heaven, which, according to St. Paul, is not meat and drink, but righteousness and

peace, and joy in the Holy Ghost; and which comprises the true nature, and the entire character of experimental religion. This work then supposes the presence and agency of God in effecting whatever change is wrought in the human heart, in causing the gospel, whenever and wherever it is preached, to produce its appropriate impression upon man, in alarming the consciences of the guilty, in stirring the fears and apprehensions of the thoughtless and inconsiderate, or directing the penitent and contrite to the Redeemer of the world, in imparting peace to the mourning and disconsolate, in removing the doubts of such as are in darkness thro' manifold temptations, and in strengthening the faith, and brightening the hopes of those who are endeavouring daily to know nothing among men, save Jesus Christ and him crucified.

This is truly the work of God, a work, which as much requires divine influence and power for its accomplishment, as it required the word and omnipotence of Jehovah to cause the light originally to shine out of darkness. On this point we are called to look immediately at the character of vital christianity, and to contemplate the seat of its operations. Justification through the blood of Christ, and heavenly peace, and spiritual joy, constitute the elements of true religion, and they are designed to have their place and influence in our souls. These truths the gospel unfolds to us, and the proper office of preaching is, to inculcate and impress them upon the minds of men.

First, that we are by nature and by character sinners, enemies to God, and liable to the penalties of his violated law and government; in great need of reconciliation and favour, but without even a glimmering hope of pardon and grace in our natural condition, or on the ground of our personal and direct relations to the throne of Heaven. Secondly; that in the name of Jesus we have a refuge, a foundation of rational and religious hope; that he is our advocate with the Father, the propitiation for our sins and the sins of the whole world; that in him a gracious pardon is tenured to every repenting and returning child of man; and, encouraging thought, that this kind and heavenly assurance is made manifest in every vision of ancient prophecy, is exhibited in every type of the sacrificial ritual, hangs out on every radiant promise of the gospel, and is proclaimed to the ends of the earth, for the joy of all nations, by the moving and melting sorrows and groans of him who died on Calvary.

Thirdly; that, in virtue of this mediatorial arrangement, not only is grace manifested to the world, but a principle of salvation established, by which exclusively any man can find acceptance and favour with God. This principle maintains that God is in Christ reconciling the world unto himself, that he will bestow forgiveness only in view of the atonement, and that, for salvation, repentance towards God, and faith in the Redeemer, are indispensably enjoined upon every sinner. On this subject the testimony of the gospel is full and emphatic, imparting assurance and joy to the willing and obedient, but conveying terror and consternation to the impenitent and disobedient. He that believeth on the son hath everlasting life: and he that believeth not the son shall not see life; but the wrath of God abideth on him.

Fourthly, that the design of the gospel in leading men to repentance, and to trust in Christ, is not only to conduct them to pardon and reconciliation, but to bring them directly under spiritual influence, and to implant in them the elements of a renewed and heavenly disposition and character. Thus we learn that Jesus Christ was manifested in our world to destroy the works of the

devil, and that his blood cleanseth from all sin; that accordingly, it is the duty of every man to regard this truth, and his privilege, to share in the virtue and blessings of the atonement; to remember, that the Redeemer was sacrificed for his sin, even as though there were no other human being upon the earth; and that consequently, he should not rest; until he knows that God for Christ's sake has pardoned all his transgressions, and has made him a child of grace, and an heir of heaven.

Fifthly, that the renewed soul is made conscious of the pardon of sin, and of the favor of God, from the nature of the change which has taken place, a change, entirely consequent upon the operations of the Holy Spirit, and distinctly attested and confirmed by the same Divine Agent. There is not a view of the subject in the gospel but what displays to us this representation of the case, whether we consider the professed object of Messiah's office and character, the sinfulness and helplessness of man as requiring the very grace and assistance which the gospel proffers, the nature and spirituality of the change which is proposed to be effected in us, or the evidences and fruits that are to demonstrate that we are born of God, and have become new creatures.

As a part of the same system, a truly important, consistent, and kindred part, we may notice how these new creatures are to live, what these children of God are daily to do and enjoy. From the commencement to the end of their spiritual career on earth, they are to live by faith; and throughout the same period, they should walk in the footsteps of the Redeemer, and, in virtue of that obedience as the fruit of evangelical faith, they ought every moment to rejoice in the assurance of his approbation and favor. The great mistake with christians is, that they are always laying out new plans, always intending to do something more, something better; doubting, as it were, their present standing, yet feeling wholly unable for the present to rise higher. The stock which they now possess of religion they consider so small as in fact to be nearly worthless, especially in any comparison with that much larger amount which they expect to acquire at a future day. Now, if they ever get more, how will they obtain it? Why, doubtless, in the very same way in which they obtained what they now have, by faith in the Son of God. What then is christianity in the true experimental and practical sense of the question? Certainly, a knowledge of God in the soul of man, an inward sense of pardon and peace, victory over sin, a disposition to walk in all the commandments of God, and an abiding assurance of acceptance through faith in the blood of Jesus.

But do Christians generally come up to this standard. Or rather do you say, that this is more than our privilege, this is too high for attainment in the present world? If so, what force or meaning has the testimony of Christ or that of his Apostles? What significance is there in the whole scheme of redemption, in any of the promises or exhortations of the gospel? Said our Saviour, if the Son shall make you free, ye shall be free indeed; free, doubtless, from the dominion of sin, to live above it, not under its influence, to walk with holy delight in all the ordinances of religion, as children of God, and inheritors of his kingdom and glory. As many as are led by the spirit of God, says St. Paul, they are the sons of God. For they have not received the spirit of bondage again, to fear; but have received the spirit of adoption, whereby they cry, Abba, Father. The spirit itself bearing witness with their spirit, that they are the children of God. Of the same character is the testimony of St. Peter, when he breaks out in the following apostrophe of praise and thanksgiving. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively



hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

If moreover, the representation which we have given be too high for privilege, far above attainment in this life, not only is the gospel without meaning, but blinded must have been the Wesleys, the Fletchers, and the Asburys, who with so much labour and so much zeal inculcated these doctrines upon mankind, and at length died as they conceived with the consoling assurance that they had preached the truth, and done their duty; and strongly deluded must be the host of living and devoted witnesses, who are now proclaiming over this and other lands, as a revealed and solemn truth, a free pardon and a full salvation to perishing sinners. But what says the man of God on this subject, in view of the operations of the Holy Spirit upon his own bosom, and the power of grace in transforming his heart, and sanctifying his life? Call him forth, if you please, from the dunghill of this world, and now hear his account of the matter; not the story of a Pharisee, displaying the boastful pretensions of his own righteousness, but the testimony of a martyr, filled with the humility of the gospel, reflecting from his very countenance the image of his Master, and bearing witness to the power of rich, and saving and unmerited grace. Christ, he tells you, lives in his heart; the love of God shed abroad in his soul gives him power over sin, and over the fears of death; trials and temptations he meets with, but through grace he is enabled to bear them with submission, or withstand them with firmness; a hope he has which reaches beyond the grave, and an assurance he feels, that when he closes his eyes upon the scenes of this world, the light and blessedness of immortality will break in upon his sanctified and redeemed spirit.—Ah! This is pure Christianity, this is gospel privilege, this is the work of God.—May it indeed be revived and spread in all its genuine character and influence, and may its mighty power be felt and manifested in the awakening and conversion of sinners, and the entire sanctification of the children of God!

[To be continued.]

## BIOGRAPHY.

MEMOIR OF THOMAS CHALMERS, D. D.

Professor of Divinity in the University of Edinburgh.

[Concluded.]

It was now obvious that the labors of Dr. Chalmers could not be long confined to a remote and comparatively obscure district. Talents so powerful, combined with the best principles and the most determined energy, required an extensive sphere of action. Accordingly, in 1815, he received an invitation to undertake the charge of the Tron Church at Glasgow. He accepted the call, and, on his removal thither, published an affectionate address to his former parishioners, in which he gave this account of the great change that had occurred in his ministerial conduct while resident at Kilmany.

"Here I cannot but record the effect of an actual, though undesigned experiment, which I prosecuted for upwards of twelve years among you. For the greater part of that time I could expatiate on the meanness of dishonesty, on the villany of falsehood, on the despicable arts of calumny,—in a word, upon all those deformities of character, which awaken the natural indignation of the human heart against the pests and the disturbers of human society. Now, could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil speaker his censoriousness, and the liar his deviations from truth, I should have felt all the repose of one who had gotten his ultimate object.—It never occurred to me that all this might have been done, and yet every soul of every hearer have remained in full alienation from God; and that even could I have established in the bosom of one who stole, such a principle of abhorrence at the meanness of dishonesty, that he was prevailed upon to steal no more, he might still have retained a heart as completely unturned to God, and as totally unpossessed by a principle of love to Him, as before. In a word, though I must have made him a more upright and honorable man, I might have left him as destitute of the essence of religious principle as ever. But the interesting fact is, that during the whole of that period, in which I made no attempt against the natural enmity of the mind to God, while I was inattentive to the way in which this enmity is dissolved, even by the free offer on the one hand, and the believing acceptance on the other, of the gospel salvation: while Christ, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver whom

he has offended, was scarcely ever spoken of, or spoken of in such a way as stripped him of all the importance of his character and offices,—even at this time I certainly did press the reformations of honour, and truth, and integrity among my people; but I never heard once of any such reformations having been effected amongst them.—If there ever was any thing at all brought about in this way, it was more than ever I got any account of. I am not sensible that all the vehemence with which I urged the virtues and proprieties of social life, had the weight of a feather on the moral habits of my parishioners: and it was not till I got impressed of the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation to Him became the distinct and prominent object of my ministerial exertions; it was not till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given through the channel of Christ's mediatorship to all who ask him, was set before them as the unceasing object of their dependence and their prayers; it was not, in one word, till the contemplations of my people were turned to those great and essential elements in the business of a soul providing for its interest with God and the concerns of its eternity—that I ever heard of any of those subordinate reformations which I aforesaid made the earnest and the zealous, but I am afraid, at the same time, the ultimate object, of my earlier ministrations.

"Ye servants, whose scrupulous fidelity has now attracted the notice, and drawn forth, in my hearing, a delightful testimony from your masters, what mischief you would have done, had your zeal for doctrines and sacraments been accompanied by the sloth and the remissness, and what, in the prevailing tone of moral relaxation, is accounted the allowable purloining of your days! But a sense of your heavenly Master's eye has brought another influence to bear upon you; and while you are thus striving to adorn the doctrine of God your Saviour in all things, you may, poor as you are, reclaim the great ones of the land to the acknowledgment of the faith.

"You have, at least, taught me, that to preach Christ is the only effective way of preaching morality in all its branches; and out of your humble cottages have I gathered a lesson, which I pray God I may be enabled to carry, with all its simplicity, into a wider theatre; and to bring, with all the power of its subduing efficacy, upon the vices of a more crowded population."

Soon after this, Dr. Chalmers added to his celebrity as a preacher and a writer by "A Series of Discourses on the Christian Revelation, viewed in connexion with Modern Astronomy."

These Discourses, or as they might perhaps have been more appropriately denominated, Lectures, were chiefly delivered on the occasion of the week-day sermon preached in rotation by the Ministers of Glasgow.—They are seven in number, and an idea of their merit, in point of argument, may be formed from the analysis given by the author in the introduction:

After ministering at the Tron Church about three years, Dr. Chalmers was transferred to the more extensive charge of St. John's parish, in Glasgow, where he successfully introduced the system of Sabbath-school teaching, and also a plan for relieving the poor by voluntary contributions, instead of the offensive mode of compulsory levies. These important subjects he brought under the consideration of the general assembly, and with such powerful effect, that in a short time both improvements became general throughout Scotland.

In 1820, Dr. Chalmers published eight discourses on "The application of Christianity to the commercial and ordinary affairs of life."

After this, he began a quarterly publication on "The Christian and Civic Economy of Large Towns," which work was completed in two octavo volumes. The great object of this work is to unite the efforts of civil and Christian philanthropy in one stream of effective and regular operation. As they now act, they are too frequently fruitless, the one for want of that spirit of excitement which religious principle alone can give; and the other by neglecting the ordinary means of accomplishing great moral changes. Dr. Chalmers dwells strongly on the necessity of local instruction within prescribed limits; for, as he truly observes, the pastor, who has the charge of an extended population must unavoidably be ignorant of the spiritual state of his people, for want of that reciprocal intercourse, without which mere preaching is of little abiding efficacy. It is nearly the same in tuition, where the schools are conducted on so large a scale as to preclude the possibility of individual inspection. Dr. Chalmers therefore recommends such a division of pastoral and school instruction as may bring the minister more acquainted with his flock, and the tutor with his

pupils, than is to be found on the present system in large towns and crowded cities. The subject of Church patronage occupies a large space in these interesting volumes; and here, while the author points out the defects in the legislative measure for the erection of new places of worship in England, he pays a handsome tribute of respect to the "Ecclesiastical Establishment, which," he says, "is a piece of goodly and effective mechanism."

Dr. Chalmers directs much of his attention to the evil of pauperism, and, in common with many other economists, reprobates the compulsory system of parochial rates and poor-houses, as encouraging imprudence and idleness. We cannot follow him in the discussion of this subject; nor even enumerate the other productions of his fertile and enterprising genius.

After laboring with the most beneficial effects several years in Glasgow, he accepted the chair of moral philosophy in the University of St. Andrew's, from whence he was removed, in 1828, to the professorship of divinity at Edinburgh.

The popularity of this eminent divine is not an ephemeral admiration, gained by the art of an insinuating address, or the glare of a specious eloquence. It rests upon the solid basis of principle. At the outset the hearer is rather displeased by harsh tones, an awkward manner, and a strong northern accent; but as the orator proceeds, all this is forgotten amidst a blaze of light, and a variety of arguments upon subjects often handled before, and supposed to be too hackneyed for novelty of illustration. In proof of this, we might have quoted largely from his discourse on the use and abuse of wealth. His astronomical theology also displays an extraordinary depth of thought, and a felicitous mode of rendering an abstract and scientific subject new and edifying to the most simple understandings.

In conclusion, we cannot characterize this eminent divine better than in his own description of the learned Jonathan Edwards: "He affords, perhaps, the most wonderful example in modern times of one richly gifted both in natural and in spiritual discernment; and we know not what most to admire in him, whether the deep philosophy that issues from his pen, or the humble and child-like piety that issues from his pulpit; whether, when, as an author, he deals forth upon his readers the subtleties of profoundest argument, or when, as a Christian minister, he deals forth upon his hearers the simplicities of the gospel; whether it is, when we witness the impression that he has made, by his writings, on the schools and high seats of literature, or the impression that he makes, by his unlaboured addresses, on the plain consciences of a plain congregation."

## RELIGIOUS.

### POLYCARP.

The following, from Morris' Biographical History of the Christian Church, contains an account of the apprehension and martyrdom of Polycarp.

"The place of Polycarp's retreat was extorted from a young man of his household, and his enemies immediately entered, though he might possibly have effected his escape, as he was lying at the time in an upper room, which communicated with the flat roof of the house. But he now deemed it his duty no longer to elude their search, thinking he could not give a nobler testimony to his uprightness and confidence in God, than by showing to the world that these were a sufficient security, to him in whatever danger he might be involved, though he had been previously impressed with the awful presentiment that he should certainly be burnt alive. No sooner, therefore, had he heard that his enemies were at hand, than he calmly exclaimed, 'The will of the Lord be done;' and with a composed countenance presented himself before them.

"The advanced age of Polycarp, and the sanctity of his appearance, struck them with a momentary awe.—Some of them even said, 'Surely it is not worth while to apprehend so old a man.' The martyr in the mean time very courteously ordered some refreshment to be set before them; and, having obtained permission to engage in prayer, he stood up in the midst of them, and prayed aloud with remarkable fervour and devotion for a considerable time. The spectators were astonished at the scene, and many of them repented that they came to seize a person of such elevated character."—p. 56.

"The proconsul still continued to urge him to apostasy. Reproach Christ, said he, and I will immediately release you. Fired with holy indignation, the aged martyr replied, 'Eighty and six years have I served him, and he hath never wronged me: how then can I



blaspheme my King and my Saviour.' Being still urged to recant, he added, 'If you affect ignorance of my real character, I plainly declare what I am—I AM A CHRISTIAN.' I will have wild beasts, said the proconsul. I will expose you to them, unless you repent.—'Call them,' cried the martyr. 'We, Christians, are determined in our minds not to change from good to evil.' The other replied, Since you despise the wild beasts, I will tame your spirit by fire, if you will not recant.—'You threaten me with fire,' said Polycarp, which burns for an hour; but you are ignorant of the future judgment, and of the fire of eternal punishment, reserved for the ungodly. But why do you delay? Do what you please.'

"Firm and intrepid he stood before the council, not only contemning, but even desirous of death. In the meantime the proconsul was evidently embarrassed; but at length he sent a herald to proclaim thrice in the assembly that Polycarp professed himself a Christian. At first the populace desired a lion should be let out against him, exclaiming, This is the great teacher of Asia; this is he that speaks against our gods, and will not worship them. But as the shows of wild beasts were then over, and a lion could not conveniently be obtained, they cried out with one voice, Polycarp shall be burnt alive!

"The sentence was executed with all possible speed; for the people immediately gathered fuel from the workshops and baths, the poor infatuated Jews distinguished themselves in the employment with malicious eagerness. The martyr meanwhile cheerfully awaited his fate, fearing neither death, nor the horrid form in which it was now presented to him.

"Every thing being ready, he was at length conducted to the stake. When the executioners were about to fasten him to it with an iron chain, he exclaimed, 'Let me remain as I am. He who gave me strength to approach the fire will enable me also to sustain it, without being secured by nails.' They therefore only bound him.

"Polycarp having offered up a fervent prayer, blessing and praising God for the honour of being admitted into the noble army of martyrs, the executioner lighted the fire, which blazed to a great height, and surrounded the holy martyr in the form of an arch. One of the executioners, perceiving that his body was not burnt, plunged his spear into it, and cast it into the flames, where it was soon consumed.

"This venerable man was martyred in the year 167, and about the one hundred and twentieth year of his own age. Eleven of his brethren are said to have suffered with him."—p. 58.

#### DYING SAYINGS OF MARTYRS.

Dr. Huss, when the chain was put about him at the stake, said with a smiling countenance. "My Lord Jesus Christ was bound with a harder chain than this for my sake, and why should I be ashamed of this old rusty one?"

Jerome, of Prague, observing the executioners about to set fire to the wood behind his back, cried out, "Bring thy torch hither! Perform thy office before my face! Had I feared death, I might have avoided it."

John Lambert, just before he expired, lifted up such hands as he had, all flaming with fire, and cried out to the people with his dying voice in these words, "None but Christ! None but Christ!"

George Wishart at the stake said, "This fire torments my body, but no whit abates my spirits."

Laurence Sanders, when he came to the place of execution, fell to the ground and prayed, and then arose and took the stake in his arms to which he was to be chained, and kissed it, saying, 'Welcome the cross of Christ! Welcome everlasting life!'

Robert Ferrar said, (after a person had been talking to him of the severity and painfulness of that kind of death which he was to undergo,) "If you see me once to stir while I suffer the pains of burning, then give no credit to the truth of those doctrines for which I die." And by the grace of God he was enabled to make good this assertion.

John Bradford, turning his face to John Leaf, a young man about twenty years old, who suffered with him, said, "Be of good comfort, brother; for we shall sup with the Lord this night." He then embraced the reeds, and repeated Matt. vii. 13.

Bishop Latimer, at his execution, said to Bishop Ridley, who suffered with him, "We shall this day, brother, light such a candle in England as shall never be put out!"

Bishop Ridley said to the smith as he was knocking in the staple which held the chain, "Good man, knock it in hard; for the flesh will have its course."

John Philpot, when he was come into Smithfield, kneeled down and said, "I will pay my vows in thee, O Smithfield!" Being come to the stake he kissed it, and said "Shall I disdain to suffer at this stake, when my Lord and Saviour refused not to suffer a most vile death upon the cross for me?"

Archbishop Cranmer, who signed the Popish tenets only through fear of death, at his execution said, "This is the hand that wrote, and therefore it shall first suffer punishment." Fire being applied to him, he stretched out his right hand into the flame till it was consumed, crying with a loud voice, "This hand hath offended!" and often repeating, "This unworthy right hand!"

That was a Christian expression of one of the martyrs to his persecutors: "You take a life from me that I cannot lose; which is as if you should rob me of counters, and furnish me with gold."

Ignatius said, "The wild beasts may grind me as corn between their teeth, but I shall by that become as choice bread in the hand of my God."

It is reported of Hooper, the martyr, that when he was going to suffer, a certain person addressed him, saying, "O sir, take care of yourself; for life is sweet, and death is bitter." "Ah, I know that," replied he: "but the life to come is full of more bitterness than this uncommon death."

When Herod and Nicetes attempted to turn Polycarp from the faith, by insinuating that there was no evil in calling Caesar Lord, and offering sacrifices to him, he replied that he had served Jesus Christ for many years, and had always found him a good Master; that he should therefore submit to all the tortures they should inflict, rather than deny him. And when he was threatened to be burnt, he replied to the proconsul, "Thou threatenest me with a fire that burns for an hour, and then dies; but art ignorant of the fire of the future judgment and eternal damnation reserved for the ungodly. But why do you make delays? Order what punishment you think fit."

It is recorded concerning one of the martyrs, that when he was going to the stake, a nobleman besought him in a compassionate manner to take care of his soul. "So I will," he replied: "for I give my body to be burnt rather than have my soul defiled."

#### SELECT EXTRACTS.

##### TEMPUS FUGIT—A FRAGMENT.

"TEMPUS FUGIT," said my young friend; the time-piece having caught his eye. We had been talking together on various subjects, and now our discourse turned on the swiftness of time, and the fleeting and transitory state of all sublunary things.

"True, sir," said I, "time flies, it is ever on the wing, it is like the running stream, that hurries on, and is never at rest till it mingles with the ocean; which stream, though continually flowing, we call the same; it runs through the same channel, it has the same appearance, and we do not, perhaps, consider that what glides before our eyes to-day, is passing on never to be seen by us any more. Thus it is with life; 'to-day is so like yesterday, that we mistake it for the same;' years steal away, and we do not perceive, or at least do not consider, perhaps, that we are gliding down the stream of time, like bubbles on the surface of the water, till we are suddenly surprised on the brink, the very verge of the ocean of eternity. And yet, one would think, we need not the aid of eloquence to enforce it on our minds; nor need we refer to the 'sacred oracles' to be taught this solemn truth: no, this is a lesson we learn in the school of experience: *this*, common observation will teach us; the book of nature is laid open before us, and we may read our mortality in almost every page. The falling leaf, the fading flower, the withering grass, remind us that we too must one day wither, fall, and decay! But alas! how few are impressed with the solemn thought, how few attend to the important subject, how very few are profited by it; even when some 'alarming stroke of fate' would sound it in our ears with the voice of thunder, we are deaf to the awful warning; we will not listen to the serious call; but push it from us as an unwelcome intruder; as if to die were no concern of ours." And yet, strange to tell, we are ever ready to acknowledge the precariousness of our mortal existence. 'Time flies,' is an expression continually dropping from our lips; but we will not 'catch the transient hour,' we will not improve the *passing day* to our eter-

nal advantage; no, we will be wise *to-morrow*. But why delay! oh, fatal procrastination; it is the thief that steals away all our precious moments."

"True," said my friend, "this is evidently the case; and you have, undoubtedly, drawn a true picture of mankind in general. But suppose you mention a few characters, by way of elucidating your assertion?"

"Look at the avaricious man," said I, "see him engaged in business; you will find him amidst the busy, bustling crowd, ever on the alert, hurrying on from one place and from one scheme to another, continually forming new projects, anticipating future gain, with all the eagerness and anxiety of keen-eyed, deep-judging speculation; embracing every opportunity of increasing his worldly store, and letting nothing slip that might be the means of adding one mite more to his earthly treasure. Thus he employs, and thus he *improves* his time; while the chief good, the greatest gain, the highest interest, the richest treasure, is forgotten."

"Observe the ambitious man, the man who is in quest of fame, seeking reputation, perhaps, in the mouth of a cannon, or on the point of a sword; he engages in the most daring enterprises, he surmounts the greatest difficulties, he is retarded in his progress by no obstacle that may happen in his way; but flies in the face of danger and death, in the pursuit of honour; nor is he ever at rest till he reaches the summit of his wishes, even the highest pinnacle of human greatness; this he considers as his '*summum bonum*,' here rest all his desires, here centres, all his happiness; alas! he looks no further."

"See, too, the libertine, the man of pleasure, observe him amidst the circle of his gay companions, continually pursuing the same vicious course from day to day, in quest of unsubstantial joys, a vain 'shadow, hunting shades;' thus his 'time flies;' and thus he travels on through life, till he is stopped in his mad career by some fatal disease, which perhaps his own folly and intemperance have drawn upon him, and he is suddenly, and prematurely, hurried to that land, 'from whose bourne no traveller returns.'

"But let us view the contrast. Let us turn our eyes from such characters as these, and contemplate that of the pious divine. Behold in him a pattern for our imitation; here is precept, and example too. Let us learn from him, while he addresses us in the sublime and emphatic language of inspiration, *not only* that all flesh is as grass, and the goodness thereof as the flower of the field, that our life is as a vapour, a shadow, a dream, a tale that is told; but let us *also* learn to '*redeem the time*.' Are we engaged in *business*? labouring to increase our earthly treasure? Let us learn from him to become rich in good works; and to lay up for ourselves treasures in heaven. Are we with the ambitious man, engaged in *warfare*? Let us learn to fight the *good fight*, and to come off conquerors, nay, *more than conquerors*, through the great Captain of our salvation. Is *pleasure* our aim? Let us seek it where alone true joys are to be found: even in Him in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore. And, whatever our pursuits, let us never forget, that as 'time flies,' eternity comes on, and that, pass but a few days more, perhaps but a few hours, at the *most* but a very few years, and we shall have done with all earthly things; we shall be summoned to quit this transitory state, for one that will know no end.

"Then, in what shape soever the messenger of mortality may come, however formidable his appearance, we shall meet him with composure, we shall welcome him as a friend, who is come to conduct us to a better world, to a happier clime, to a more blissful region, even to that region, where *time, pain, and death*, shall be no more."

##### RELiance ON GOD.

"There is no one point our blessed Lord seems to have been more solicitous to inculcate during his ministry on earth, than a cordial reliance on the presence and special protection of God; as an antidote against the troubles of life. It forms the leading subject of the first sermon his lips ever uttered, and it runs through the whole of his dying address. 'Take no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.' 'Peace I leave with you; my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled; neither let it be afraid.'†

"The first of these passages refers to the general pro-

\*Matt. vi. 34. †John xiv. 27.



vidences of God, or that which, with infinite wisdom and goodness, controls the affairs of ordinary life: the second to his special providence, or the peculiar interpositions of his grace, on extraordinary emergencies. And both are the rich dowry of the Christian.

"Why should he be troubled in thought about the fate of the morrow, who knows that God, who is his God, has taken thought for him beforehand; and has given commission to the morrow to provide for itself? Its sun will surely shine—its bread and water will surely be made good. And, even in the midst of all its evils, which no forethought can ward off, and which the highest day of prosperity will even find sufficient,—he who has taught him to drop all anxiety upon the subject, will be with him to bear or to lighten the burden, still whispering in his ear—'Be of good cheer: it is I;—be not afraid.'

"But it may be his lot to suffer extraordinarily; and to suffer too, from his very adherence to his duty; from his attachment to 'the faith that was once delivered to the saints.' He may be thrown into the furnace of persecution; 'the commandment may be urgent, and the flame exceeding hot;\*' but the form of the Son of God shall still walk in the midst of the fire;† and its smell shall not pass on him, neither shall it have power over his body.‡ 'Be of good cheer: it is I;—be not afraid.'

"He may be doomed to struggle with domestic affliction: the storm may gather round him from every quarter: its waves may roar and be tumultuous; and his little bark be on the point of foundering amidst the swell. Still lift up thine eyes, and behold!—Lo, Jesus is walking upon the sea:§ hear the gracious accents of his voice—'Be of good cheer:—it is I;—be not afraid.'

"But he is stretched upon the bed of sickness; every human hope vanisheth; heavy hang the shades of death on his eyelids. His disconsolate family press around him, and pierce his heart; the strugglings of dissolution rend his limbs; and an awful eternity stretches before him. What can support him in this complicated struggle? this overwhelming conflict of soul and body? Here, too, the means are ample; the crisis is abundantly provided for. The Saviour is still present more than ever; he enters with a fellow-feeling into his sufferings: for he, too, has tasted the bitterness of death; he has slept in the bed of the grave; he has trodden the same path, and even smoothed it by his footsteps, and is only gone before to prepare him a place.¶ Lift up the quivering lid, and catch a glimpse of him:—hear the music of his voice, for it is still sounding—'Be of good cheer:—it is I;—be not afraid.—I am he that liveth and was dead; and behold, I live for evermore, amen:—and have the keys of hell and of death.'‡‡

Good.

\*Dan. iii. 22. †Id. 25. ‡Id. 27. §Matt. xiv. 2. ¶John xiv. 25. ‡‡Rev. i. 18.

## POETRY.

For the Methodist Protestant.

"STUDY TO SHOW THYSELF APPROVED UNTO GOD."

What can the love obtain,  
What maxim that will lead  
From sorrow's desert plain,  
To pleasure's fountain-head?  
Which, like an Angel guide  
Shall point where Jesus trod,  
And bring at last to Jesu's side?  
'Tis this,—'tis this!  
The golden key of bliss—  
"Approve thyself to God."

How happy is the breast,  
This maxim that maintains!—  
Can aught disturb his rest,  
Whose conscience has no pains?  
Earth frowns—but Jesus smiles!  
Strikes—but he wards the rod!  
And lives—but vain are all its wiles!  
Mortal! may this  
Direct thy way to bliss—  
"Approve thyself to God."

From the Iris.

THE PROTESTANT'S KYRIE ELEESON.

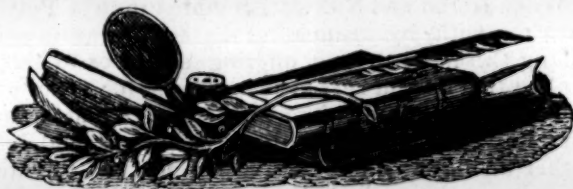
God! whose throne of living light  
Burns beyond the starry sky,  
Where the hosts of Seraphs bright  
Avert the dazzled eye;—  
By a Father's tender name,  
By thine own unchanging Word;

By the Saviour's holiest claim—  
"HAVE MERCY ON US, LORD."

Thou, in equal Majesty,  
Seated on the Father's throne,  
Far withdrawn from human eye,  
Yet still th' Incarnate Son;—  
By the scourge, the shame, the scorn,  
By the blood of ransom poured,  
By the curse for sinners borne—  
"HAVE MERCY ON US, LORD."

Thou, who shar'st the Father's throne,  
Spirit holy, pure, divine,  
Thou, who with th' Incarnate Son,  
Once dwelt in mortal shrine!—  
By the strength to sinners given!  
By the Book, the victor-sword!  
By the panoply of Heaven—  
HAVE MERCY ON US, LORD."

Holy, holy, holy Three!  
Pure and undivided One!  
God in Perfect Trinity,  
We pray to THEE alone!  
Saviour! by the Father given!  
Father, by the Son restored!  
Spirit! guide from earth to Heaven,  
HAVE MERCY ON US, LORD."



## BALTIMORE:

FRIDAY, APRIL 15, 1831.

The Maryland Annual Conference of the Methodist Protestant Church concluded its sitting on Tuesday the 5th inst. The session was remarkably harmonious; and, so far as we have been able to learn, both people and preachers are pleased with the appointments of the President.

A committee was appointed to extract from the minutes such portions as might be deemed suitable for publication in this paper. Owing to the distant residence of the Secretary of the Conference, who is in possession of the minutes, they have not yet been able to perform the duty assigned them. As soon as the extracts are received, they shall be published.

The number of new subscribers received during the last 13 weeks amounts to upwards of three hundred and forty. Our obligations are great to the few kind friends who have politely and kindly procured and forwarded them. We hope that many will imitate their example.

### EXTRACTS OF LETTERS FROM CORRESPONDENTS.

Extract of a letter from the Rev. David Goodner, dated Madison County, Alabama, March 23, 1831.

"A circuit is formed here by the reformers, and the Rev. Haman Bailey of the Tennessee conference occupies it.

I request that you do without fail send me the constitution and discipline by the return mail.

I expected to have received the Discipline long since and expect an ample supply from middle Tennessee in a few months."

Extract of a letter from the Rev. Chandler Walker, dated Granville, New York, April 4th, 1831.

"In Granville Circuit there are many intimations of God's mercy to the people among whom we labour, though no general revival at present. The constitution and discipline meet general acceptance as extensively as they are read. My partners in the ministry with myself are fully persuaded that the cause we are struggling in is the cause of Christ, and must and will prevail."

Extract of a letter from the Rev. Wm. H. Collins, dated Bridgeport, Fayette county, March 28, 1831.

We have recently closed our second quarterly meeting for this section of our circuit. The weather was severe,

but the good Lord was propitious, manifesting his presence to warm and animate our affections and devotions. We had a solemn and refreshing season, the congregations were large and attentive, and evidently felt the force of divine truth and the need of salvation in Christ.

The meeting was held in the Meeting-house of our old-side Brethren, by consent.

We are progressing in the midst of surrounding opposition. Public sentiment and feeling have taken a decided stand in favour of reform—the gracious presence of God is usually realized in our meeting—Believers are encouraged and strengthened—others are deeply convinced of their condition as sinners and their need of salvation in the blood of the Lamb. We receive some additional members as we move on—some from the old-side and some from the world—and we have some flattering prospects of new organizations."

Extract of a letter from the Rev. R. W. Wynne, dated Traver's Store, Twiggs County, Ga. March 21, 1831.

We have received the Constitution and Discipline.—So far as I have heard, our members are pleased and intend to support the whole.

Our prospects in Georgia are flattering; and I feel that, if we live as Reformers ought to live, our Church will never be moved, but the principles of Government and Doctrines of Faith will unite in the Holy Cement the true and faithful souls in fellowship till the end of time.—May the Lord gloriously sway the world in righteousness.

Yours in bonds of Gospel Love,

R. W. WYNNE.

Extract of a letter from Ch: Kennon, Esq. dated

Oak Grove, Newton County, Georgia, }  
March 24th, 1830. }

You have been asking us of the South for some little news, I will give you some—though small yet good. I give you an extract of a letter I received from the Rev. Charles P. Weatherspoon:—"The cause of reform is progressing in my Circuit—we have lively meetings and flattering prospects. Since I was in your section, we have formed two new societies—and our prospects are good for two more in a short time. Our Quarterly Meeting commences at Mount Zion on the 26th and 27th inst. at which time and place I shall be glad to see yourself and Brothers Brewer and Tucker. We have about sixty members in my circuit—not long since, my brother, Rev. George G. Weatherspoon, joined the new Church. Our cause is good, and success daily attends the labours of our preachers—yet with some, indolence is rather complained of. To bring the people from two different bondages is marvellous indeed, for to be rescued from Satan and the fear of death and then from ecclesiastical bondage is a glorious deed—for this let us labour night and day—so he that would succeed must labor hard indeed." Again, in conversation with Brother James Hodge the other day—another of our travelling preachers—he mentioned the last round he had several good meetings, some addition, and amongst the rest he joined in the new Church one amongst the oldest Methodist Preachers in the state. The balance of us seem firm and no flinching.

## RELIGIOUS INTELLIGENCE.

### REVIVALS.

In N. Y. City.—We are still permitted to state, that the work is advancing here with interest and power. Many of the churches, it is believed, more fully perceive and more deeply feel the importance of persevering prayer and effort to sustain the work.

A public meeting commenced Thursday, A. M. in Dr. Spring's church, we understand to continue two days.

We are not prepared to give a full statement of the number, who have professed their faith in Christ, since the commencement of the revival. From information received, we would state the following:

### ADDITIONS TO THE CHURCHES IN THIS CITY.

Reformed Dutch Churches.—In the South Church 39 have been received on confession of their faith in Christ. In the Associate Churches, 19. In the Church, under the care of the Rev. Mr. Dubois, 50. Several other Churches, in this connexion, have shared in the revival, but we have no definite knowledge relative to their accessions.

Presbyterian Churches.—These, so far as our information extends, have received additions as follows:—The Leight street church, under the care of Dr. Cox, 123. Rev. E. W. Baldwin's church, 53. Rev. Mr. White's church (Allen street) 50—40 of whom by confession.—Rev. Mr. Ludlow's church (Spring street) 40. Free Presbyterian church, under the care of the Rev. Joel Parker, 40. Rev. Cyrus Mason's church, (Cedar st.) 50.



The Union Presbyterian church, under the care of Rev. Mr. Norton, 18. Rev. Mr. Patton's church 31. Rev. Mr. M'Cartee's church, 20.

**Protestant Episcopal Church.**—The church, under the care of Dr. Miller, has received to its communion 34 members—32 of which by confession.

**Methodist Episcopal Church.**—About 600 have been received as probationers.—*N. Y. Ev.*

**In Princeton College.**—Our correspondent at Princeton, in a letter, dated March 30, says:

"We rejoice in the conversion of a number both in town and in College, but we rejoice with trembling, lest we should fail of receiving all the blessings, which God is evidently proffering to us, in his Providence as well as in his word. The six o'clock meeting is well attended, and the number who attend is increasing."—*ib.*

**Yale College.**—The revival in College is still a subject of prayer. Those who are watching its progress begin to count the number that is left.—*Rel. Intel.*

**Amherst College.**—The following intelligence from this college, was communicated to the Boston Recorder, under date of March 25:

I have hardly time to say, before the mail closes, that God in his infinite mercy, has again visited this institution. I have this moment returned from our first meeting for inquiry. More than 20 attended; six or more are beginning to hope. The work has advanced rapidly since it commenced; and my main object in dropping this hasty line, is to secure the more fervent prayers of the churches in your city for us. O cease not to wrestle, till all these dear youth are converted.

**Boston.**—We think we may now say that a cloud of mercy is resting over this city, and that many souls have felt its reviving influence. Several churches observed days of fasting and prayer last week, and others are doing the same the present week. These and other meetings are full; and the number of inquiries is multiplied, with tokens of deeper anxiety and clearer convictions of sin. We understand that the orthodox Congregational, Baptist, and Methodist denominations all share in the work.—*Boston Rec.*

**In Albany.**—In all the Presbyterian churches and some others with which we are not so well acquainted, there has existed for several months, a more general and solemn attention to the things of religion, than during any former period of the same duration. Larger accessions have been made to some of them, than ever heretofore at one time. To the Presbyterian church there were added last Sabbath 57 persons; 52 of them on examination. The services of that day appear to have given a new impulse to the revival, so that upwards of a hundred individuals are professedly seeking salvation. In the second church the inquiry meeting is usually attended by from 80 to 100 persons, a considerable portion of whom within a recent period consider themselves converts. The 3d church received an accession of 15, Sabbath before last; its prospects are encouraging. A few weeks since, upwards of forty were added to the 4th church, and we understand that about 70 more are to connect themselves with it to-morrow; 55 of them on examination.—*Alb. Tel.*

**Hartford, Ct.**—"Last Sabbath," says our correspondent, "I spent in Hartford, where the same intense interest on the subject of religion exists. Crowded congregations are every where seen; and there, more than any place I ever witnessed, is introduced into fashionable public houses. Religion, in those houses, is the most common topic of conversation and pursuit on the Sabbath—not for cavilling, but from heart felt interest."—*Vt. Chron.*

**Bowdoin College.**—A correspondent states that the revival is still progressing in this institution. A prayer meeting is held every day at noon. Instances of awakening are frequent; and though there is very little excitement the interest felt in the subject is general. "The prevailing sentiment is, that the Holy Spirit is poured out in answer to prayer, and only so."—*ib.*

**New Haven Vt.**—A correspondent informs us that the revival in New Haven continues, with unabated interest. "many more are deeply anxious."—*ib.*

**In Rochester.**—The following are the numbers that have been added to the Presbyterian churches in Rochester since September last:

1st Church, - - - - -	163
and some 20 or 30 more will probably unite at their next communion.	
2d do. - - - - -	95
3d do. - - - - -	183

We have just learned that 130 have united with the Baptist church.—*Roc. Obs.*

**In Clarence, Erie Co.**—We learn from a gentleman who was at Clarence, last week, that a revival has recently commenced in that place, in the society which enjoys the labors of Rev. Mr. Remmington. A consid-

erable number have expressed hopes of an interest and power. One fact our informant states, which we deem worthy of especial notice; which is that in a particular neighbourhood in the eastern part of the society, consisting of twenty five families, in which there was not a praying family (if indeed a praying soul) previously to the commencement of the revival, the family altar has been erected in seventeen already.—*ib.*

**In Batavia.**—A four days meeting commenced at this place on the 17th inst. and such was the interest excited and such the manifestations of God's Holy Spirit among the people, that the meeting was continued eight days. During the above meeting a revival commenced in the Presbyterian congregation, at present under the charge of Rev. Mr. Gray, and it is hoped that all christian denominations in the village and its vicinity may be exhilarated by this refreshing season of grace.—*ib.*

**In Addison, Vt.**—A letter received in this village mentions the commencement of a powerful revival of religion in Addison, Vt. where the Rev. Mason Knappen is now laboring. Also that a revival had commenced in New Haven at a three days meeting held in that town—that thirty were already the hopeful subjects of renewing grace.—*ib.*

**In Philadelphia.**—Probably about two hundred and fifty persons out of 186,000 souls in our city and county, have been converted to God in the course of the last three months.—*Phila.*

**Religion in Virginia and North Carolina.**—According to a late estimate made by the Sunday School Union of Prince Edward county, Va. there are in these two states 1,611,000 non-professors of religion, and nearly 135,000 without the advantages of religious instruction. In these states there are 370,000 children of suitable age to receive Sabbath School instruction. In Virginia, which contains more than a million of inhabitants, there are but 25,000 professors of religion including all members of all orthodox churches. From such statements as these, we learn what efforts are necessary to bring even the Atlantic states under proper Christian cultivation.—*Charl. Observer.*

The following letter was received by the Editor of the "Correspondent."

March 20, 1831.

Brother Henkle,—Since I wrote you from Louisville, Ky. I have attended a quarterly meeting at Madison, Indiana, and another at Charleston, for Siloam circuit. At the former, our meeting was comfortable throughout, but on Monday night, at love-feast, we had among the most powerful displays of divine goodness, that I have witnessed on such occasions. There were present about 300, and among them were members of all the churches in the place. Every man has a way to his heart, if it can only be found.—Such was the character, of the exercises, on that occasion, that every heart was searched out and taken possession of.

At the close of the speaking, the door was opened to receive members, and five joined society: after which the mourners were called for, and a large number presented themselves at the altar. At this period the meeting reached its climax. A torrent of love and good feeling, swept away all the barriers of bigotry. A loud burst of acclamation, and joy was sent forth, in which the several orders of professing christians present, seemed heartily to mingle. I was highly delighted to hear some of our Episcopal friends, shouting in eloquent strains, the praises of God: and to see others at the altar, wrestling in prayer for the mourners.—Such a sight, argued more in favor of christianity, than all the hard sayings that bigotry and intolerance could possibly utter.—This society is doing well, and is a more respectable one than is generally supposed. Madison is the chief landing place for steam boats between Cincinnati and Louisville: and does mercantile business for that section of the country. It has a population of two thousand, or upward. The prevailing denominations, are the Presbyterians, the Episcopal and Protestant Methodists. Though the number of these churches may differ, yet, in point of general influence, as near as I could learn, they are not far from being equal.

At Charleston, Brother Myres was with us. We had a refreshing and profitable time among professors: The Presbyterian brethren were so good as to accommodate us with their house of worship. And at sacrament, which was a very impressive and melting time, nearly all the congregation communed. Many of the Episcopal Methodists, present, did likewise. Tho' some of them had previously manifested considerable prejudice against us, yet, the soothing influence of divine love, so far overcame these feelings, that they met with us around the table of our common Father: and we all rejoiced together at the sacred board. And the whole meeting taken in all its parts, seemed to make a fine impression. A

brother on this circuit with brother Black. At Charleston the brethren are about commencing a meeting house. C. SPRINGER.

## CONVENTIONAL PROCEEDINGS.

(Continued.)

Friday morning, 9 o'clock.

Pursuant to adjournment, the convention met, Dr. French in the chair.

The convention took up the third section of article eight.

Brother Davis moved to strike out the third section, for the purpose of inserting the following substitute.

"The number of representatives to which each district may be entitled, shall be elected at the time and place of holding the annual conference of the district, next preceding the sitting of the general conference, by the joint ballot of our electoral college, composed of the itinerant ministers and delegates belonging to the annual conference, and of one minister who is not under the stationing authority of the conference, provided there be such, from each circuit and station within the limits of the district. The minister thus added from each circuit and station, shall be elected at the time and place of holding the quarterly conference, by the ministers in his circuit or station not under the stationing power of the annual conference: Provided however, that the delegates from the respective circuits and stations be laymen.

Brother Williams offered the following as an amendment to the substitute.

"And provided, also, that it requires the affirmative vote of a majority of all the lay delegates present, as well as a majority of the votes of all the ministers present, to constitute the election of any representative to the general conference."

The amendment was admitted by the mover of the substitute. The question being put, the substitute, as amended, was adopted, and made a third section of the eighth article.

The fourth section of article eight was then taken up, and adopted.

The fifth section was taken up and amended by striking out the word "five" and inserting, "three." The section was then adopted.

The sixth, seventh and eight sections were taken up and severally adopted.

The whole article was then put on its passage, and adopted.

The ninth article was then taken up, considered section by section, and adopted without amendment.

## ARTICLE IX.

I. The General Conference shall have power to make rules and regulations, for the Itinerant, Missionary Literary, and every other department of the Church recognized by the Constitution.

II. To fix the compensation and duties of the itinerant ministers and preachers, and the allowance for their widows and children; and also, the compensation and duties of the Book Agent, Editor &c. and to devise ways and means for raising funds.

III. To regulate, from time to time, the number of representatives to the General Conference; provided that the General Conference shall at no time exceed one hundred members.

IV. To define and regulate the boundaries of the respective Annual Conference districts; provided, however, that the Annual Conferences of any two or more districts, shall have power, by mutual agreement, to alter their respective adjoining boundaries, or to unite and become one district, or to set off a new district; to receive into their respective limits and jurisdiction any station or circuit, which does not belong to some other district; but every alteration made in the boundaries of the respective districts shall be reported to the ensuing General Conference.

[To be continued.]

## From Friendship's Offering.

### MEMENTO.

My Son, be this thy simple plan:  
Serve God, and love thy brother man;  
Forget not, in temptation's hour,  
That Sin lends Sorrow double power;  
Count life a stage upon thy way,  
And follow Conscience, come what may;  
Alike with heaven and earth sincere,  
With hand, and brow, and bosom clear,  
"Fear God—and know no other fear."



## FOREIGN INTELLIGENCE.

We copy the following important intelligence chiefly from the American.

## LATE AND IMPORTANT FROM EUROPE.

The packet ship York, at New York, brings London papers to the 23d and Liverpool to the 24th February, both inclusive.

The advices are highly interesting. Paris, it will be seen, has again been the scene of serious tumult and commotion. The throne of Belgium has been officially refused for the Duke of Nemours. The Russians had entered Poland and several slight skirmishes taken place between the contending parties. The revolution in Italy is confirmed, and provisional governments were established in several places—the Duke of Modena yet survived. Mr. O'Connell had taken his seat in parliament—Mr. Shiel was about to follow his example. Eleven regiments of English militia were about to be ordered to Ireland. Young Napoleon has made his debut in public.

Papers and letters from Paris, of the 18th, state among the rumours that the National Guard are dissatisfied with the ministry. Soult and Lafayette are to form part of a new one, and Lafayette is expected to take a part in the new Government. The war party is gaining strength, but great efforts are made to convince the public of the advantages of peace. A large portion of the National Guard have petitioned the Chamber to prefer an act of accusation against M. M. Montalivet, Barthe and Baudet.

The London Globe of the 22d says:—"An attentive observer of our commercial men asserts that the opinion grows that a war will soon take place on the Continent, and that this country will be led by circumstances to take part in it, on the side of the despotic powers—a possibility which they look to with natural horror and alarm. We are encouraged to hope that the stupendous folly which any ground for this alarm implies, does not exist in any persons who have an influence on the current of our affairs."

## ENGLAND.

From the debates in parliament, it is evident an opposition to the present ministry is fast organising with Lord Wellington at its head. To Lord Ellenborough's observations in the House of Peers it is owing that Lord Grey has been induced to waver in his determinations respecting the proposed duty on imported Cotton. We also gather from a debate in the House of Commons that it is not intended to prohibit the growth of Tobacco in Ireland. The tax on the transfer of stocks is met by strong remonstrances.

A bill of indictment for a seditious libel has been found against Mr. Cobbett by a London Grand Jury.

From Galigani's Messenger of Feb. 15.

## DISTURBANCES IN PARIS.

PARIS, Feb. 15, Twelve o'clock.

We passed yesterday a troublesome evening, and rather a terrific night. A detestable manoeuvre or imprudence of the Carlist faction has produced great disorders and a serious popular agitation in Paris. A funeral Mass for the Duke of Berry was celebrated yesterday at the church of St. Germain l'Auxerrois, and, as it appears, against the advice of the magistrates of Paris. In that old sanctuary, all the celebrities of the Carlist faction had a rendezvous, and collected money for the wounded of the ex-royal Guard. A bust of the Duke de Bordeaux was paraded in the church, and the consequence was, that the crowd assembled without rushed into the church, and put to flight the whole assembly. The people then broke into the Presbytery, and were prevented, with the utmost difficulty, by the National Guard, from precipitating in the Seine several priests. The multitude around the church was immense the whole afternoon. In a short time the fine gilded cross with the fleurs-de-lis at its angles, which crowns the steeple, raised a general cry of rage. The National Guard joined the people in demanding its destruction. Workmen were sent for, and under the protection of the National Guard, at torch light, with Municipal Guards about the church, the cross was precipitated and fell with a thundering noise amidst the tumultuous applause of the people, and the full chorus of the Marsellois. In this manner the Bourbon and Catholic emblem was torn from a tower of the old parish church of Charles X. which he loaded with splendid riches—a tower from which the knell of the massacre of St. Bartholomew was rung in ancient days.

The night has been pretty calm, but immense parties of people, shouting "down with the Priests," filled the streets.

This morning, from 7 o'clock till 9, another scene took place, of which it is impossible to give any description. The multitude succeeded in taking possession of the

church, and not an altar, nor a chair, nor a bit of wood is left. All the gold and silver ornaments were conveyed to the Louvre, in mock ceremony, and some of them thrown on the tomb of the victims, opposite which the curate of the church had thought proper to perform this Carlist exhibition. However, nobody perished. The National Guard saved every priest who was attacked.—We anticipate no fresh disorders to-day, though Paris continues in the most violent state of effervescence.

The Italian movements are confirmed on all sides.—There are rumours this morning of a complete revolution at Munich.

## POLAND.

The enthusiasm in Poland is very great. An engagement of no great consequence with the Russians, seems to have taken place near Novogorod; but the Poles intend to have their grand struggle near Warsaw. They consider the early thaw as very much in their favour, as impeding the advance of the Russian material. The spirit in Prussian Poland is said to have evinced itself in the most decided manner in favour of the Poles.

## BELGIUM.

If any doubts still existed, as to the determination of Louis Philippe to refuse his son to the Belgians, they are now removed.

A proposition has been made in Congress for the appointment of a Provisional Government, with either Baron Hoogvorst, who commanded the military upon the first occasion of resistance at Brussels, or M. Surlet de Chekier, the Vice President of Congress, who is very popular at Brussels, at its head.

The King himself expressed, although in the most gracious terms, to the Belgian Deputies at Paris, his resolution to decline the throne of Belgium for his son.

It is stated that the King of Holland has determined to blockade the Scheldt, in consequence of the Allies not opening the communication with Maestricht.

The whole of Belgium, particularly Brussels, was in a very disturbed state.

## ITALY.

All Italy is in commotion, and the people have succeeded in rescuing from their rulers the power which has been so long used only to oppress them.

It is said that an insurrection has just broken out in the Tyrol, and that on this occasion also, a person of the name of Hofer has placed himself at the head of the insurgents. It is affirmed that troops are going to stifle this rebellion.

It is affirmed that the Duke of Modena, after having accompanied his family to Mantua, returned to Novi, where the remainder of his soldiers have rallied.

A report is spread, that some troops, composed of Italian refugees, have effected a landing at Ostia.

The most perfect order prevails in Bologna, and it seems certain that the other towns in Romagna have signified their adherence to the Provisional Government.

A private letter from Marseilles, in the Journal du Commerce, states that a revolution had broken out at Naples and Genoa, and had been in both places successful, but in the former, not until much blood had been shed. This report is given very doubtfully.

## SKETCHES.

From the Imperial Magazine.

## THE ATHEIST.

"Lo, a form, divinely bright,  
Descends and bursts upon my sight,  
A seraph of illustrious birth,  
Religion is her name on earth."

COTTON.

"'Tis heaven itself that points out an hereafter,  
And intimates eternity to man."

ADDISON.

It was on a delightful July morning, during a short sojourn in the north of England, that my friend Charles Lawrence and myself forsook our pillows, to wander amid the charming scenery which surrounds Bassenthwaite Water; one of the most beautiful lakes in Cumberland.

Enlivened by the warbling of the feathered choir, we trod airily along, until we had surmounted one of the highest hills, which bound the lake on its northern side. The enchanting prospect that there met our view would have amply repaid a walk ten times the distance of that we had taken. About three miles to the south lay the smiling vale of Keswick, nurturing in its bosom the town of Keswick, and the lake of Derwent Water, with all its paradisiacal scenery of bold lofty uplands, and smiling tranquil valleys. Beyond this could be traced the expansive silver waters of Butter-

mere Lake, and Lowes Water, the latter of which closed at that point the view, and seemed to kiss the orb whose brilliancy tinged her bosom with gold. On the opposite side of Bassenthwaite, was a wide extent of pasture land, here swelling into small eminences, and anon sinking gracefully into sloping vales; all alike clothed with the freshest verdure, relieved in many parts by clusters of small white cottages, which gemmed the landscape, and seemed like so many pearls upon the mantle of nature. On the skirts of these fields soared the towering mountain Skiddaw, like a giant protector of Nature's works, and the entire scene received animation from the rapidity with which the river Derwent flowed through its whole length, sparkling and winding like a silver-scaled serpent.

As we stood gazing tranquilly upon the beauties I have presumptuously endeavored to describe, the still air was suddenly broken by the tolling of a bell, and looking in the direction from whence the sound proceeded, we perceived, enthroned upon the apex of a gentle acclivity, one of those gothic ivy-grown churches which have stood in different parts of the country—uninjured by the lapse of time—since the primitive days of Christianity in this country. Already were cleanly and neatly attired peasants proceeding with sedate steps from various quarters towards the sacred edifice, (for it was Sunday morning,) and it formed no unpleasant sight to see the aged assisted by the youthful, or the rustic flaxen haired girl led up the hill by her ruddy-faced admirer.

"Come Lawrence," said I, "let us hasten across the fields, and make two of the congregation"—"With all my heart," returned he, and, taking my arm, we walked to the margin of the lake, where the passage-boat awaited to ferry us over. The distance to the church was about three miles, on account of the long sweep taken by the hills in their descent, it therefore occupied nearly an hour to traverse the intermediate ground; and on arriving at the door we paused, thinking it would appear indecorous to enter so long after service had commenced, and eventually determined on strolling about the church-yard until it was over. Every thing here was calculated to tranquilize the mind, and soften the every-day feelings of the heart to that mellow melancholy, yet pleasing tone, which the emblems of mortality are sure to inspire. A deep shade was cast over the ground by a thickly planted row of yew-trees that surrounded it, and many a tale of sorrow was told by the wooden tombs, which recorded the death of husbands, wives, parents, and children. The burial-ground extended to the very verge of the hill which at one side was pretty steep, and presented the same scene to view, that he had before beheld; though every feature of it was altered on account of its being seen from a different point.

We had now a better opportunity of admiring the beautifully simple style in which the church was built. It consisted of a long low chancel, and at the west end a square embattled tower or belfry. Many parts appeared to have been recently in a very ruinous condition, as they were patched up with red bricks, giving the building an appearance of much greater stability than, perhaps, it really possessed.

Whilst thus indulging ourselves, we were attracted by the figure of an old man, who was slowly toiling up the hill, evidently in great pain. Age had bent him nearly to the ground, and it appeared totally impossible for him to preserve a standing position without the assistance of two stout oaken staves on which he leaned his whole weight. He was clad in a well-brushed but thread-bare coat of a russet-gray colour, with long skirts, each furnished with a pocket, out of which peeped a prayer book and a bible. A flowered waistcoat that reached considerably below his hips, scarcely allowing a pair of cord small-clothes which he wore to be seen; and ox-hide gaiters, with the hair outwards, completed his costume. His shoes had been carefully brushed and oiled, and were decorated with massive silver buckles; and from beneath his three-cornered hat streamed long yet thin locks of grey hair, which, though not possessing the beauty of snowy-white, appeared equally venerable.

When the old man had reached the church-door, he leaned against it gasping for breath, apparently exhausted. We approached. "My good friend," said I to him, "you seem far too feeble to venture the distance you must have come without some one to assist you."

"Alas, sir," he replied, "I am indeed; yet I would not miss hearing our reverend vicar, were my pains and the distance trebled."

"That may be," observed Lawrence, "but 'tis a pity



that one seemingly so zealous should not be able to arrive at the commencement of service, and he pointed to the church clock.

"Ah, sir, it is not for want of the will; but my old dame would have it that I was too ill to venture abroad this morning, and I was therefore obliged to wait until she had gone out, before I durst leave my bed; but truly, truly I hope the Lord will forgive my backwardness;" and with a tearful eye he entered the church.

"Does not this cry shame upon us?" cried I, turning to my friend, "that we, who are healthy and active should lack that old man's piety?"

"Foolery rather," exclaimed a voice behind us, and turning suddenly round we beheld, with some surprise, a stranger leaning against a small wooden monument. In person he was six feet high, well made and dignified: his age might be about thirty, but care, dissipation, and something undefinable, seemed to have impressed the lineaments of his handsome, though wan countenance, with a premature old age. "I beg pardon, gentlemen," said he, "for being unintentionally surprised into an exclamation, which you old fool led me to make by his cant."

"Heavens!" cried I, and is it possible that a man in appearance so devout should be a hypocrite?"

"Nay, nay, I said not that," returned the stranger, "he may be sincere enough in what he says, but it madens me to see those who have lived so many years, still suffer themselves to be imposed upon—still be governed by the opinion of others—and even risk their lives by leaving a bed of sickness, to listen to the lies and trash, served up in the garb of what assess rather than men term religion."

"You are an Atheist," said Charles Lawrence, boldly.

"Men call me so; with others who, like myself, laugh at the idle tales of churchmen. Religion may be a good political cheat, to keep the rabble quiet, but no man of sense will for a moment believe in the visionary tales of a Creator, and a future."

"According to which doctrine," interrupted I, "it matters not whether our actions are good or evil, as if we escape detection of our crimes in this world—we escape punishment altogether, there being no future state for the rewarding or chastising of our souls."

"Futurity!—souls!—ha ha ha!—thus are men deceived. No, no, believe me if we do possess souls, they perish with our bodies, and the only hell is that which inhabits our bosom in the shape of conscience, the reproaches of which inflict keener tortures than could the rack."

"But what requital are we then to receive for those commendable acts which are not rewarded by the world?" I asked. The Atheist for a moment fixed his searching eyes upon my face, and then replied, "With all your piety, you never can have performed a truly good action, or you would assuredly know that such always carries its own reward. The same still voice which upbraids you for your crimes will applaud you for your virtues."

"This is sophistry," said I, "but I am unable at present to adduce the proper arguments to oppose it; however, if you will accompany us in this sacred place, we shall yet be in time to hear the discourse, and my life on it you will return convinced of the fallacy of your assertions." At this moment a low strain of music floated past, accompanied by the word "Amen" plaintively uttered by the children within, as if to confirm what I had said.

"I admire eloquence," said the stranger, even when falsely applied, therefore have with ye."

"We are ruined, and shall have the laugh completely against us, should the preacher turn out some fat old twaddle," whispered my friend.

"Fear nothing," was my reply. Above the inner door was an exquisite piece of sculpture, representing the Redeemer, surrounded by his disciples; and underneath was written "He that believeth in me, though he were dead, yet he shall live." This curled the Atheist's lip with a smile—we passed on. As we proceeded up the aisle, the congregation were joining their voices in a hymn. We were shewn into a pew opposite the pulpit, where we had an admirable opportunity both of seeing and hearing. During the psalm the vicar (whom I afterwards learnt was the Rev. Theodore Augustus,) attired in his sable gown, walked slowly towards the desk.

I must confess my heart beat as I heard his footsteps fall upon the marble floor, but when, after ejaculating upon his knees a prayer, he stood upright, my mind was instantly at ease. He was a tall, dignified, yet slight-made man of about forty; his eyes were dark and

piercing, yet tempered with mildness, and only shot forth their lightning-like glance, when he became peculiarly animated. His hair was black, and thinned considerably at the temples, giving ample display to the noblest and most magnificent forehead I ever beheld.

The Atheist appeared struck with his appearance; a solemn silence reigned throughout the place. The book of instruction was opened—and the text was given. It was the fourth verse of the forty-first Psalm, and ran as follows: "Lord, be merciful unto me; heal my soul, for I have sinned against Thee." I could not resist turning to see the effect this produced; but the Atheist only smiled, and said in an under tone, "Now for an evangelical dose."

With a rich mellow tone of voice the preacher then proceeded to explain his text; he pointed out the situation in which the psalmist was placed, by a beautiful metaphor, representing the sinner as a sick man whose physician was the Lord. "Guilt," said he, "like a rapid disorder, grapples with the very vitals. On its first onset the patient may hearken to the healer's voice, but as the disorder increases he loses his faith in the physician's skill, he rejects his advice, spurns at his prescriptions, and abandons himself in despair to the ravages of disease. But let him not even at the most dreadful crisis forsake hope. Let him call in unshrinking faith upon the healer, though it be the tenth hour—let him but say, 'Lord heal my soul for I have sinned against Thee,' and his voice shall be heard, and the Divine Physician will administer the balm of health to his soul."

The minister having proceeded for some time in a similar strain, I turned my head to see what effect this exhortation had taken on the Atheist, and found him leaning forward in an attitude of the deepest attention; his hand was pressed against his forehead, and his whole soul seemed concentrated in his fixed eyes, where could be read the most intense interest. I fancied that I traced the emotions of his awakened feelings in the troubled gaze. It seemed to express, a hope that the minister's assertions were true, though struggling with his previous infidelity. "If it be so, I shall not have lived in vain," were the words he seemed to express (and which I almost thought I heard uttered) by the smile upon his lips.

During the progress of his discourse, the preacher, in the following words, adverted to the topic in which the stranger was almost intimately concerned.

"It is not, however, the aim of religion to fascinate the eye, but to convince the soul. She is constantly on the alert, to strengthen and support the virtuous; to bring back those who have erred, into the paths of rectitude, and to impress with her truth the unbelievers—such my brethren as those who in their sophistry deny their Creator, and will allow of no heaven, or no hell, but what is planted in their own bosom—such as these I would ask, Who seated those feelings in their hearts? who engrafted an accusing conscience in their breasts, to give a foretaste of future joys, and future torments? It was the Maker! the creating God! and that very feeling, on which the Atheist builds his theory, practically cries loudest in evidence of the falsity of his assertion."

Here the stranger, by whose side I sat, started upon his feet, as if a sudden pang had crossed his brain—he seemed agitated by various contending emotions—his brow was flushed—the eye flashed fire—and the pulses of his temples could be seen distinctly and rapidly beating. With a suppressed tone he muttered, "It must be true—something must have created those feelings."

The clergyman seemed to notice this emotion and probably surmising the cause, fixed his soul-searching eye upon the Atheist, and raised his hand to give emphasis to his words, as he thus concluded his discourse.

"It is religion that resolves all the doubts of those who waver; when the sinner, wading in the dark rivers of guilt, 'would flee from the wrath to come,' yet knows not whither to flee—let him turn to the bible—scan its sacred pages, and examine the tenets therein contained—but let him not be discouraged, though on the outset he understand them not. The dark clouds of despair and uncertainty hover over his head—he is distracted by the apparent contradictions he may discover; but again I say, let him not despair—'tis the midnight darkness of sin, struggling with the dawn of reason—let him but place reliance upon his God—let him but persevere, and anon the bright gleams of religion will dart upon his soul like the golden rays which gild the morning hemisphere. At first the approaches of conviction are slow and imperceptible, as a stream which flows along the summit of a mountain; but, like the

rivulet, it will advance, till, gaining the brink, it plunges down the rugged side in a foaming torrent, bearing before it, like twigs and bushes, all thy doubts—thy uncertainties—thy ignorances—thy disbeliefs—thy fears and finally, having overthrown every obstruction, expand into the broad and settled lake of conviction."

"So have thy words acted upon me," cried the Atheist aloud; "conviction has quelled every doubt, and reason loudly tells me there is—there must be a God"—With this exclamation he clapped his clenched hands to his forehead, and sunk back into the seat overpowered by his emotions.

The sacred silence which had hitherto reigned around, was now broken by an universal expression of surprise; but all was again stilled as the clergyman with uplifted hands invoked the Almighty's blessing upon his flock. Then came the solemn peal of the organ, its lengthened notes swelling into the loudest tones, and then soaring aloft gradually, died into a melodious whisper.

In the mean time the reverend vicar having left his pulpit, directed that the stranger (who was insensible) should be conveyed into the vestry room, which was immediately done, and after some minutes we succeeded in restoring him to animation. His first words were, "I have seen my Maker, and shall be saved. Let the sacrament be administered, for I feel there are but few moments of life left me." His request was complied with, and never saw I that imposing ceremony conducted with greater devotion; the convert seemed to bend his whole soul to the privileged duty, and when it was concluded he exclaimed, "All is finished," and sunk back in the agonies of death. We were all deeply impressed, and joined in prayer for the dying sufferer. The reverend preacher raised his voice, and said aloud, "Lord, now let thy servant depart in peace, according to thy word." A convulsive struggle recalled our attention to the stranger. His eyes had lost their fire, and were now fixed and glassy; his face was pale, and the damp clammy dew of death rested upon his brow. A surgeon who had been sent for, now arrived, and pronounced him beyond all hope. He heard the words, and smiled, but with an expression so ghastly that I shuddered. Suddenly the life-blood again rushed into his face—a flame lit up in his eye—every feature was animated—he clasped his hands, and repeated, "Lord heal my soul, for I have sinned against Thee." One moment elapsed—his head dropped upon his bosom, and his soul, released from its earthly prison, disentangled from all the doubts and uncertainties to which it had been a victim during its mortal career, departed to receive its judgment at the foot of that tribunal whose existence it doubted, from that awful Being at whose omnipotence it had scoffed.

Some days afterwards the tolling of a bell announced a funeral. It was indeed the funeral of the unhappy unbeliever, on whom the reasoning of the excellent vicar had a week before wrought so salutary and timely a change, that we now saw advancing towards the ancient church. It appeared that every inquiry concerning his name and connexion had been made without effect, and no document was found on his person to afford the least clue to a discovery. No one in the village knew him, or had seen him, before he entered the church-yard, but that he was a man of birth and education we could not for a moment doubt, from the superiority of his address during the short conversation I held with him. He was, therefore, consigned to a nameless grave, without a single relative to bedew it with the tear of sympathy. A sum was found about him more than sufficient to defray the expenses of his funeral and the erection of a tombstone, on which the worthy pastor caused to be engraved the following words—

"TO THE MEMORY OF A CONVERTED ATHEIST."  
October 25, 1830. Q. & L.

The most difficult province in friendship is the letting a man see his faults and errors, which should, if possible, be so contrived, that he may perceive our advice is given him not so much to please ourselves as for his own advantage. The reproaches therefore of a friend should always be strictly just, and not too frequent.

False hopes and false terrors are equally to be avoided. Every man who proposes to grow eminent by learning, should carry in his mind, at once the difficulty of excellence, and the force of industry; and remember that fame is not conferred but as the recompence of labour, and that labour, vigorously continued, has not often failed of its reward.





## POETRY.

*From Friendship's Offering.*

## A TALE OF A MOTHER'S GRAVE.

BY MISS JEWELRY.

I sat in a village church-yard,  
One day when work was done,  
And many a green and lowly grave  
Looked bright in the setting sun;  
And distant cottages peeped through  
The branches of the church-yard yew.

I sat among the sleepers,  
(Sleep any like the dead?)  
Thinking how soon I might be called  
To rest in such a bed;  
With wild flowers o'er me growing gay,  
And children laughing at their play.

'Twas thus that I sat musing  
In the quiet eventide,  
When a sudden sound of chariot wheels  
Came from the hamlet side;  
I paused—but had not long to wait,  
They stopped close by the church-yard gate.

And forth stepped from the Chariot  
A man in middle life,  
With something in his air that told  
Of travel, toil, and strife;  
And a gleam of passion in his eye  
That spoke him not yet fit to die.

And there came with the stranger  
The sexton old and bowed,  
A meek old man whose locks were white  
As is a summer cloud;  
They were a crown of light to him  
And sanctified his visage dim.

To a grave bound o'er with osier  
And unmarked by a stone,  
He led the traveller, like a child  
That fears to walk alone:  
"The grave your honour wished to see  
Is lying at your feet"—said he.

"God rest thy soul, poor Ellen!"  
And with a faltering hand  
The old man plucked a weed that grew  
From out the osier-band—  
And he who in the chariot came  
Fell on his knees and did the same.

"Poor Ellen!" said the sexton,  
"The parish laid her here,  
We little thought that one like you  
Would give her grave a tear.  
It may be that some time or other  
She was your servant?"—"No—MY MOTHER!"

"My Mother!"—and the stranger  
With these words bowed his head,  
And wept aloud upon the turf,  
And called upon the dead:  
The Sexton quietly withdrew:  
But I was hidden by the yew,  
And heard the words I'll tell ye true.

"Would thou wert back, my Mother:  
For I never knew thy worth,  
Till I had wandered far and long  
Upon this weary earth—  
Till I had lived full half my span,  
And grown a melancholy man!

"I thought thee harsh and wayward,  
Too often, when a boy!  
Alas, I never knew how small  
Thy share of earthly joy!  
The pangs and fears that wrung thy breast,  
When I was safely laid to rest.

"Our fare was hard and scanty,  
And I with murmurs ate,  
Whilst thou, though born to riches vast,  
In hunger silent sate;—  
It was thy hand that earned our crust,  
And now—that blessed hand is dust!

"I am grown rich, my Mother;  
I have done deeds of fame;  
And thought to make thee now forget  
My boyhood's blight and shame:  
I come—and spoils of land and sea  
Can only deck a GRAVE for thee!

"Yes—I will build with marble,  
And gild with gold thy tomb,  
But wert thou in that lowly cot  
Amongst the wall-flowers' bloom,—  
The very cot I once disdained—  
How much of heaven on earth were gained!

"I thought thee cold, my Mother,  
Till other love I won,  
And then I found that all, to thine,  
Was starlight to the sun!  
If o'er it passed a cloud of blame,  
Its inner glory beamed the same.

"I have been at the revel  
In lordly halls at night,  
And lovely eyes have on me shone  
With youthful, flashing light;  
But unto memory more divine  
Those pale, meek, weeping ones of thine!

"Would thou wert back, my Mother!  
My youth was vain and wild,  
But I would kneel before thee now,  
A grey-haired, lowly child,  
That from its spirit shakes the dust,  
And only longs to love and trust!"

And far more said the weeper,  
And beat his breast the while,  
Confessing to the ear of heaven  
His early course of guile;  
Until I deemed it wrong to stay,  
And from the church-yard took my way.

O thou! that mayst be reading  
This mournful tale of mine,  
If yet thou hast a mother's heart  
To be a guide to thine,—  
Cherish her—lest too late to save,  
Thou weep in madness o'er her grave!

## AMBITION.

BY N. P. WILLIS.

How like a mounting devil in the heart  
Rules the unreined ambition! Let it once  
But play the monarch, and its haughty brow  
Glows with a beauty that bewilders thought  
And unthrones peace forever. Putting on  
The very pomp of Lucifer, it turns  
The heart to ashes, and with not a spring  
Left in the desert for the spirit's lip,  
We look upon our splendour and forget  
The thirst of which we perish! Yet hath life  
Many a falser idol. There are hopes  
Promising well, and love-touched dreams for some,  
And passions, many a wild one, and fair schemes  
For gold and pleasure—yet will only this  
Balk not the soul—Ambition only gives  
Even of bitterness a beaker full!

Friendship is but a slow-awaking dream,  
Broken at best—Love is a lamp unseen  
Burning to waste, or if its light is found,  
Nursed for an idle hour, then idly broken—  
Gain is a grovelling care, and Folly tires,  
And Quiet is a hunger never fed—  
And from Love's very bosom, and from Gain  
Or Folly, or a Friend, or from Repose—  
From all but keen Ambition, will the soul  
Snatch the first moment of forgetfulness  
To wander like a restless child away.  
Oh if there were not better hopes than these—  
Were there no palm beyond a feverish fame—  
If the proud wealth flung back upon the heart  
Must canker in its coffer—if the links  
Treachery-broken, will unite no more—  
If the deep-yearning love that hath not found  
Its like in the cold world must waste in tears—  
If truth and fervor and devotedness  
Finding no worthy altar, must return

And die with their own fulness—if beyond  
The grave there is no Heaven in whose wide air  
The spirit may find room, and in the love  
Of whose bright habitants the lavish heart  
May spend itself—what thrice-mocked fools are we!

## BUSINESS DEPARTMENT.

Remittances and payments, in advance, received during the past week and thankfully acknowledged by the publisher, from the following persons, viz:—

Rev. Hugh Doyle, Isaac Vanbibber, J. W. Bordley, W. H. Bordley, James Ruckers. By the Rev. James Williams, \$5 for himself and Isaac Phillips. By the Rev. John Smith, \$5, for himself and James Matthews. By Wm. L. Chappell, \$37 50, as follows for John Snyder, W. B. Snyder, Isaac Snyder, Thomas Snyder, A. Snyder, John Wood, Messrs. Goodwin & Ashton, John Price, Thomas Wright, Thaddeus Hawford, John Richardson, J. E. Williams, Sampson Henkle, T. Hammond, and L. Reday. By the Rev. J. B. Goodenough, \$10, for himself, Ebenezer Blackstone, Rev. Noble Shephard, and Rev. David P. Candall. By Capt. Robins, \$2 50, for the Rev. David Watts. By the Rev. Benedict Burgess, \$2 50, for John Landsdall. By J. H. \$13, as follows, James Stull, John Soper, Jacob Andrews, Archibald Campbell, Robert Hodgson, and Rev. C. Brooks, 50 cts. William Clemmons, Rev. Eli Terry, \$5 for two years subscription in advance, (should have been acknowledged in the 8th No.) By R. M. Ainsworth \$2 50, for Joseph Grubb. By James Ebert \$5, for himself and Henry Ebert. By James Pumroy, \$15, as follows for the Rev. David Crall, John Widney, James Widney, Samuel Widney, Charles Widney, and Elias King. By Robert M'Corkee, \$5, for himself and James Shields, George Burk. By the Rev. David Goodner, \$10, for himself John S. Garner, John T. Smith and Rev. Thomas S. Stilwell. By the Rev. Chandler Walker, \$15, for himself Wm. Hall, Jabez Norton, 62½ cts. Alonzo Allen, \$1 87½ cts. George Smith, Jesse Monroe, and Amos Woester. By the Rev. James Hunter, \$10, as follows for Thomas C. Hunter, Joiner Wheelis, James Hilliard, and Maria Robinson, John R. Thomas. By J. J. Burroughs, \$5, for himself and W. S. Ways. By J. H. \$25 as follows for the Rev. Ashael Gilbert, Rev. George Phillips, Abijah P. Abbot, Rev. Levi Brunson, Henry Gillett, John Stormes, Walter Smith, Samuel Wood, James Wood, jr. and George Smith. By Samuel Kemble, \$6; for himself and William Williamson.

Letters received by the publisher since the last number, from the following persons, viz:—

W. A. Turner, Edward Mullican, John Harrod, jr. W. L. Chappell, James Ruckers, James Williams, David B. Salter, Charles Kennon, (we are very much indebted to you, for giving us the necessary information.) Samuel C. Baines, (we are very much obliged to you, for your politeness in sending us the list of subscribers.) Rev. J. B. Goodenough, Messrs. Collin, & Co. Edmund D. Tarver, J. R. Ward, E. Harrison, Rev. Livingston Walker, Rev. Eli Terry, James K. Benson, B. G. Paulett, Rev. Jacob Corley, Rev. David Crall, Robert M'Corkee, Joseph Barnes, Rev. D. Goodner, Palmer Brown, W. P. Anderson, James Hunter & Sons, John T. Beazel, Samuel Stowger, J. J. Burroughs.

Receipts for Books.—James Parrott, \$2 50.—Rev. Eli Henkle, \$15.—Rev. D. E. Reese, jr. \$4.—Rev. W. R. Harrold, \$32 14.—Rev. Isaac Webster, \$12 35.—Rev. Hugh Doyle, \$3 25.—By Rev. John Mehurter, \$7.—William L. Chappell, \$12 50.

## TERMS.

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